THE

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THIRTY-SEVENTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

The Thirty-Seventh Anniversary of the Association was celebrated on Tuesday, May 27, 1862, in the Arlington-street Church, Boston.

BUSINESS MEETING.

The business meeting was held in the vestry of the church, at nine o'clock; the President, Rev. F. H. Hedge, D.D., in the chair. After the reading of the records of the last Annual Meeting, a Committee of five was appointed by the chair, consisting of Rev. Messrs. Lowe, Bulfinch, and Hale, and G. F. Thayer and G. W. Warren, Esqs., to nominate officers for the coming year.

Rev. C. H. Brigham, of Taunton, in behalf of the Executive Committee, suggested that, before these nominations were made, it would be necessary for the Association to take action with reference to the changes in the Board, proposed last year. They did not recommend any increase in the number of its members.

Rev. Dr. HEDGE remarked, that the first proposition before the Association was that abolishing the rule, that four members of the Committee shall reside at a distance.

Rev. J. F. CLARKE, of Boston, said that the Committee desired that the Association should act understandingly on this proposition, and wholly independently of the judgment of the present Board. They had no proposition to urge, but would gladly give all the information in their power. It was the object of both these amendments to give a larger working body in the Executive Committee at its meetings. It might make the number sufficiently large to adopt only *one* of them. Last year, the rule respecting members residing at a distance was so construed as to include ministers living near enough to Boston to attend the regular meetings. The Board, under this arrangement, has been large enough, the meetings have been well attended, and the business as well done as any such body can do it. It was, then, only *necessary* to adopt the amendment abolishing the rule, that four members of the Board must reside at a great distance from the city; but, if they still wished to *retain* this rule, it would then only be necessary to pass the second proposition, giving five additional members to the Board. The present members of the Committee did not think it best, on the whole, to increase their number, but simply to repeal the old rule, that four must reside at a distance.

The SECRETARY then read the rule referred to; which was found, as the Chairman remarked, clearly to *imply*, though not expressly requiring, that four of the members should be residents of distant parts of the country.

Rev. Dr. GANNETT, of Boston, thought, if Mr. Clarke's suggestion was adopted, and the Committee made to consist wholly of resident members, we should deprive ourselves of an advantage which was contemplated in the Constitution. We once had a long list of Vice-Presidents, including

some prominent men at a distance, who thus became interested in our movement, and could readily give their advice and support in return for the compliment paid them by their election. By reducing our number to *two* Vice-Presidents, we had lost this advantage of the representation and support of prominent men in distant places. He thought that we might combine the two advantages of an *accessible* Executive Committee, and of the co-operation of gentlemen at a distance, whose influence would be valuable and healthful. We might adopt Brother Clarke's suggestion, and add a clause that a certain number shall constitute a quorum; thus retaining nine members in Boston and vicinity, and electing four additional members, resident in distant places, who could be consulted as occasion required. He thought there was danger that the Association would be called merely a *Boston* affair; while its very name, as *American*, implied a much wider range.

The PRESIDENT thought that all could accept Dr. Gannett's remarks, and that we were prepared to act understandingly upon them.

Rev. FREDERIC HINCKLEY, of Lowell, suggested that the Association must take action on these propositions separately, and in their order.

Rev. Dr. GANNETT moved to insert the word "honorary;" four honorary members to be chosen from a distance.

Rev. J. F. CLARKE doubted whether it would be in order now to make an *amendment* in a proposition, standing over from last year, for a change in the Constitution. If necessary or desirable to do so, notice can be given of such an amendment, for action thereon at the next Anuual Meeting. All that we could do now was to adopt both the amendments if advisable, and elect the additional members.

Rev. S. G. BULFINCH, of Dorchester, suggested that it would only be necessary to adopt the *second* proposed amend-

ment; choosing a portion of the members from a distance, as required by the former rule.

The first amendment proposed was then laid on the table; and the second, that five members be added to the Executive Committee, was taken up, and the Association then voted to adopt this amendment.

Rev. Dr. GANNETT thought that the adoption of this amendment, without any further change, would lead to some confusion and awkwardness in the language of the By-laws; and the question of verbal changes, to avoid any such confusion, was discussed by Rev. Messrs. Gannett, Clarke, and Lowe, G. W. Warren, Esq., and Judge E. R. Hoar: but no further action was taken.

Before the Nominating Committee retired, Rev. Dr. HEDGE positively declined to be a candidate for re-election as President of the Association. Rev. Mr. Hale having left the meeting, Rev. Joseph H. Phipps was appointed on the Nominating Committee in his place.

Rev. Dr. OSGOOD, of New York, wished that there might be an adequate and earnest expression of our hearty desire, that the present President should continue to render us his able and efficient service. He felt that both clergy and laity had failed to give that full measure of support that our presiding officer had a right to demand. We had not done our full duty in this respect. He wished to express his own sense of obligation to the President, as thoroughly and worthily representing both the scholarship and the philanthropy of the denomination. We have been very fortunate in enjoying so long such eminent and valuable services; and should also confess our own short-comings, and the want of *allegiance* in our body to our own institutions and agencies. He hoped that we should yet be able to correct the too common notion, that our religion is a mere barren criticism, and not an organized institution.

The Treasurer's Report was then read and accepted.

TREASURER'S REPORT.*

Calvin W. Clark, Treasurer American Unitarian Association.

1861. **Dr.**

June 1.	To Balance from Old Account		$902.12
,,	Cash for Monthly Journals	$2,741.34	
,, ,,	for Books and Tracts	678.88	
,, ,,	as Donations	4,042.18	
,, ,,	as Income of Graham Fund	784.00	
,, ,,	for Army Fund	1,497.44	
,, ,,	as Income of Perkins Fund	488.00	
,, ,,	received as Interest on Mr. D. Low's $1,000; also Amount contributed to make up the Sum proposed by him	612.50	
,, ,,	for India Mission	63.45	
,, ,,	as Dividends on Invested Funds	485.00	
,, ,,	for Kalamazoo Church	50.00	
,, ,, ,,	Philip Gangooly	10.16	
,, ,, ,,	Kansas Mission	5.00	
,, ,, ,,	Meadville Theological School	160.00	
,, ,, ,,	Rev. William Roberts	1.00	
			11,618.95
			$12,521.07

1861. **Cr.**

June 1.	By Cash paid for Books and Tracts		$105.88
,, ,, ,, ,,	Monthly Journals	2,891.80	
,, ,, ,, ,,	Expenses	1,016.04	
,, ,, ,, ,,	India Mission	1,460.12	
,, ,, ,, ,,	Kansas Mission	200.00	
,, ,, ,, ,,	Salary of Secretary	1,000.00	
,, ,, ,,	Missionaries, Feeble Societies, &c.	1,075.00	
,, ,, ,,	from Perkins Fund to aid Divinity Students	468.00	
,, ,, ,,	from Army Fund for Reading for the Soldiers	1,326.08	
,, ,, ,,	Philip Gangooly	216.00	
,, ,, ,,	Meadville Theological School	110.00	
,, ,, ,,	for Support of Mr. Dall's School, from Amount contributed by Mr. D. Low and others	540.00	
			10,408.92
	Balance to New Account		2,112.15
			$12,521.07

E. E. CALVIN W. CLARK,

BOSTON, May 31, 1862. *Treasurer A. U. A.*

We have examined the above account, and find it correctly cast, and properly vouched. ALBERT FEARING, GEO. W. WARREN, *Auditors.*

* As the Treasurer's accounts were closed May 31, the balance to new account, as here given, is somewhat larger than that stated at the Annual Meeting.

The Secretary then read the following, as the —

THIRTY-SEVENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

In this Report, it is not the intention of the Committee to discuss either the present condition or the future prospects of Unitarianism in general, but simply to give a brief account of the operations, during the past year, of the American Unitarian Association.

When the year commenced, the prospect for the Association was not at all cheering. The troubles which then on every hand beset the nation, so engrossed the thought, the time, and the means of all, to the exclusion of every other interest, that the friends of the Association did not dare to hope for it more than a bare existence, until the Rebellion should be crushed and the war ended. It was the general opinion, it will be remembered, at the last Annual Meeting, that the Committee then elected would have, during their term of service, very little work to do; for the reason, that the receipts would not be more than sufficient to pay the Secretary's salary and the other regular current expenses.

When we compare this gloomy prospect of one year ago with what has actually been our experience, we find cause for hearty congratulations. The unlooked-for prosperity that has blessed us as a nation, even in the midst of this terrible war, has brought unexpected success to our Association. It is true, the means have been small, and the work limited, when compared with many of the past years in its history; but, when we take into consideration how little was hoped for, we surely discover abundant reason for thankfulness.

The Treasurer's Report shows what has been our financial condition; and in it these two facts appear, to which we would call attention: first, that more money has been

received in the form of donations, without including the Army Fund, this year than last; and, second, that after deducting from the last year's receipts the Perkins Legacy, and the payment made on account of the Bridgeport Church, our income is larger this year than last by over one thousand dollars.

Donations for general purposes have been received from *forty-three* societies, with an average to each of about eighty-three dollars. Last year, *twenty-seven* societies contributed, with an average of eighty-two dollars. *One hundred and twenty* different societies have, during the year, contributed to the Association, for one or more of its objects: the number last year was *one hundred and nine.*

Before beginning our account of the use which has been made of the money intrusted to us, it will be well to explain how the work of the Association has been done under the new system adopted at the last Annual Meeting.

Division of Labor.

At the first meetings of the Board, five Subcommittees were appointed; to each of which was assigned a special department of labor, hitherto performed by the Secretary. They were as follows: *First*, a Committee on Finance, whose duty it was to take charge of the whole subject of collecting and investing the funds; they being, among other things, expected to devise plans by which the parishes should be induced to contribute more generally and largely to the Association, and to present such plans to the Board for their consideration. *Second*, a Committee on New-England Correspondence, to whom were sent by the Secretary all letters received from the section under their charge, which they were instructed to read and answer, and, should they contain any questions needing the action of the full Board, to give such questions careful examina-

tion, and report upon them at the next meeting. *Third*, a Committee on Western and Foreign Correspondence, who were to pursue a similar course with letters belonging to their department. *Fourth*, a Committee on the India Mission, to whom was intrusted all the correspondence connected with that mission, and who were expected to report to the Board on any matters which should arise requiring their attention. *Fifth*, a Committee on the Perkins Fund, to whom were referred applications from divinity students for aid; and who were directed to obtain all necessary information concerning the applicants, and report the results of their inquiries to the full Board.

Though these five were the only permanent Committees, others were appointed, from time to time, whenever business occurred which required it.

From this statement, it will be seen that a large part of the work formerly done by the Secretary has been performed by the other members of the Board; and, the "Monthly Journal" having been edited by Mr. Clarke, that the duties of that officer have been essentially the same as those of the Assistant Secretary and Treasurer of last year. The additional work has been the charge of the records of the Board, some increase of correspondence, and a few other matters, not requiring a great deal of time.

With this explanation of the plan adopted for carrying on our work, we will now state what has been accomplished.

Army Fund.

One of the first questions that came up for consideration was, how to obtain funds. The circular which we were authorized, at the last Annual Meeting, to send to the parishes, was at once prepared, and referred to the Finance Committee. They, however, reported that it was unwise

to attempt to raise money for the ordinary purposes of the Association, while the public mind was so entirely occupied by matters relating to the war: but they earnestly recommended that an appeal at once be made in harmony with the feelings of the community; and thus originated the idea of the *Army Fund.* In this opinion the Board unanimously agreed, and authorized the Committee to send a request to all the societies of the denomination, for contributions to aid in supplying reading for the soldiers.

No doubt was felt as to the need of a movement of this kind. Many of our Unitarian clergymen were receiving appointments as chaplains; and they, at least, would want some such reading-matter to distribute as the Unitarian Association alone could furnish. A great field of usefulness presented itself; though to labor in it would require us to turn aside from the path marked out by the founders of the Association: for it was organized to aid in the spread of *Unitarian* Christianity; and, in this reading for the army, it was plain that theological questions ought to be entirely avoided, and practical goodness alone be inculcated. But the peculiar exigencies of the hour seemed fully to authorize the course which was taken.

In answer to our appeal, a response has been received from *forty-three* societies; and, in view of the fact that large sums were not asked for, a liberal amount has been contributed.

The first use made of the money thus collected was to publish THE ARMY NUMBER OF THE MONTHLY JOURNAL, or THE SOLDIER'S COMPANION, — a collection of songs, hymns, and selections from the Scriptures, adapted to the wants of soldiers; which was prepared by a Committee specially appointed for that purpose. For three reasons, it was thought best to issue this as one of the regular numbers of the "Monthly Journal:" first, to save expense; second,

that those interested in our work might see for themselves what we were doing, and so, perhaps, be induced to aid us; and, third, because it was supposed that nearly every subscriber who received it would have some relative or friend in the army, to whom it could be sent; and that thus some seven thousand copies would be circulated, in the best possible way, just where they were intended to go.

Of the "Companion," there have been published, exclusive of those just referred to, twelve thousand copies; all of which have been distributed.

Another method adopted for using the Army Fund was the publication of five *tracts for the soldiers.* The titles of these tracts show that their subjects were wisely chosen; the names of their authors are abundant evidence that the subjects were ably treated; and their great popularity, with both chaplains and soldiers, proves that they were well fitted to the use for which they were designed.

Of these tracts, 60,000 have been printed; of which we have already circulated over 54,000.

Twenty-five chaplains have been supplied with as many copies of the "Companion" as they could profitably distribute in their regiments; thirty chaplains, with all the tracts they were able to use. Of the former regiments, twelve were from Massachusetts; of the latter, eighteen. The others belonged to Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, Pennsylvania, Illinois, and Missouri. Both the "Companion" and the tracts have also been distributed, to a greater or less extent, in regiments from most of the other loyal States. They have been sent, in large quantities, to Port Royal; and the expeditions, both to Ship Island and the North-Carolina coast, were well provided with them. The hospitals at Washington and St. Louis have also been furnished with a liberal supply.

It is a very happy circumstance, and well worthy to be recorded here, that these publications for the soldiers have been gladly distributed, and in some cases eagerly sought, by chaplains connected with other denominations, — by Universalists, Baptists, Orthodox Congregationalists, and Catholics. This is one of many signs, that the war is destined to do something towards removing from the land the evil spirit of sectarianism.

As still another means of benefiting the soldiers, we distributed during six months, among the Massachusetts regiments, five hundred copies of the "Boston Weekly Advertiser," and two hundred and sixty copies of the "Boston Weekly Transcript;" also to two regiments at the West, and one from Massachusetts, copies of the "Christian Inquirer." These have been forwarded each week, in packages of ten or twenty, to the chaplains of the different regiments, to be by them circulated in the manner, in their opinion, most likely to effect good.

In such ways, the Army Fund has been expended. The amount of money used has been small, and the full effects of our labors may never be known to us; but we have been engaged in a noble work, and may rest assured, that, through our humble efforts, many a soldier's heart has been cheered, and his good purposes strengthened, — many a soldier has fought more bravely and died more peacefully. The inspiring songs and the divine counsels of our "Soldier's Companion," the true and manly words of our Army Tracts, will thus exert an influence, by no means unimportant, in the great struggle through which the nation is now passing.

Having described our labors in this new and untried field, we will now ask your attention to a statement of what has been done to advance the cause of Unitarianism, according to the old and established methods.

The Association has been accustomed, in two ways, to aid the spread of Unitarian views, — through the agency of books and of preachers. Thus our subject is naturally divided into two parts; the first of which — the PUBLICATIONS of the Association — will now be considered.

The Monthly Journal.

The "Monthly Journal," during the past year, under the editorial care of Rev. James Freeman Clarke, has given the same satisfaction as heretofore. No better proof of this is needed, than the fact, that very few subscribers have been lost on account of the financial difficulties of the country. We have been deprived, it is true, of our entire list of subscribers in the so-called Southern Confederacy; but as there were, before the Rebellion broke out, only twenty copies taken in all the seceding States, this loss has not produced any serious effect. As nine of these subscribers are residents of New Orleans, we shall now be able again to collect their subscriptions, and forward to them their back numbers, including, of course, "The Soldier's Companion." There were formerly sent to the society in Charleston, S.C., over one hundred copies of our "Journal;" but the July number for 1856, containing the Report of the Annual Meeting of that year, — where, it will be remembered, the Kansas troubles were plainly discussed, — was returned to the office, with the statement, that it was an incendiary document, and could not be safely circulated in South Carolina. Since that time, our subscription-list has never numbered more than ten in the Charleston Society.

At the commencement of the past year, a monthly edition of the "Journal" was printed, of 7,500; which has since been reduced to 6,800, — the number of copies intended for gratuitous distribution, as missionary tracts,

having been diminished somewhat to save expense. Nearly all the copies issued have been circulated; and thus, since the last Annual Meeting, some 84,000 of our "Monthly Journals" have been scattered over the land, to give to the people correct views of Unitarian Christianity, and to unite in closer bonds of sympathy those who belong to our own household of faith.

They have been sent, during the year, to one hundred and fifty of our societies; all but seventeen of which are in the habit of contributing, with more or less regularity, to the funds of the Association. Since the last Annual Meeting, ninety-one societies have paid subscriptions expressly for the "Journal."

The reduction in the receipts for this object, from last year, which appears from the Treasurer's Report, is chiefly explained by the fact, that the plan recently adopted, of giving to societies, where they desire it, as many copies as they may require, in return for one annual contribution, has been accepted by some parishes, which, last year, subscribed for the "Journal," in addition to their regular donation.

Books and Tracts.

Books and tracts have been given away, during the year, amounting in value to $982.76. We have furnished a copy of each of the publications of the Association to seven libraries, — four connected with religious societies, and two with colleges, — Union Christian College, in Indiana; and Liberia College, in Africa; the other being a public library in a New-England city. Books have also been given to a library for the use of the garrison and prisoners at Fort Warren, and to several chaplains for the use of their regiments.

A large quantity of books, together with tracts, have been sent to the Meadville Theological School, and Union

Christian College, at Merom, Ind., for distribution by the students; also to our missionary, Rev. William H. Fish, of Cortland, N.Y.; to Lawrence, Kan.; and to Toronto, C.W. The number of bound volumes thus distributed, including a thousand copies of "Sin and its Consequences," sent mostly to the army, amounts to two thousand nine hundred and twelve.

A new effort has been made, within a few months, to circulate the *tracts* of the Association; which has met with unexpected success. A circular was sent to all the settled ministers of the denomination, — some two hundred in number, — offering to give them as many of the tracts as they would distribute, and to pay all expense of transportation. In response to this offer, fifty-five applications have already been received for packages of from one hundred to five hundred; and thus over fourteen thousand tracts have been circulated.

Most of these replies have referred in the highest terms to the value and usefulness of the tracts, and expressed an earnest desire on the part of the writers to do all in their power to give them a wide circulation. Such assurances are very gratifying: for they prove that the world has not yet outgrown these publications, but that they still have a mission to perform in disseminating liberal views of Christianity; and, what is better, they show that some, at least, of those persons, whose duty it is to place them where they are needed, realize their responsibility.

By these and other methods, we have circulated, during the past year, 25,257 of the tracts belonging to our First Series; and, including those of the Army Series, over 79,000 tracts.

Only one new tract has been issued, — "Two Ways in Religion Reviewed," — which was reprinted from the "Monthly Journal," in order to supply the extensive demand.

We turn now to the second part of our subject, and will show what has been done towards extending the truths of Unitarianism through the agency of the PREACHER.

Theological Students.

With the income of the Perkins Fund, students have been assisted both at the Cambridge and the Meadville Schools. In the former, aid has been granted to seven persons, who made direct application to the Board; but the sum appropriated for the latter was sent to President Stearns, to be distributed by him. We have also, through the liberality of two ladies in Boston, been able to send additional aid to students at Meadville. An appropriation has likewise been made, as in former years, to help to sustain the teacher of the preparatory class in that institution.

Feeble Societies.

Applications for aid from feeble societies have been very numerous and pressing during the year. Some, whom we would gladly have helped, we have been compelled, for lack of means, to refuse altogether; and, in other cases, a much smaller sum has been granted than was asked for and really needed. We have, however, been able to make appropriations to ten societies, where the aid afforded will be sure to produce good results. These were in *Malden*, *Montague*, *Athol*, *Warwick*, *East Marshfield*, and *Rowe*, in this State; *Brunswick, Me.*; *Lancaster, N.H.*; and *Trenton* and *West Bloomfield, N.Y.* In this department, of helping new and feeble societies, a great work could be done by the Executive Committee, had they sufficient funds at their disposal. Five or ten thousand dollars could be well used in this way.

Home Missions.

Our home-missionary work has been greatly interfered with by the war; as most of those ministers at the

West, who would have been employed by us as agents, either became chaplains in the army, or left their societies because the financial difficulties prevented their obtaining sufficient compensation.

Something has been done for the support of Rev. John S. Brown, pastor of the society in Lawrence, Kan.; and, in addition to his duties in that place, he has preached occasionally in the neighboring towns, and has distributed some of the Association's books.

It was expected that Rev. J. G. Forman would carry through another year the work already so well commenced by him in Illinois: but, after laboring for a few months, he felt it his duty to accept the chaplaincy of the Lyon Regiment of Missouri Volunteers; and so the Association lost, for a time at least, one of its most earnest and faithful missionaries.

Rev. William H. Fish has given a portion of his time this year, as last, to missionary work in Central New York. He has preached on "The Life and Writings of Channing," and other subjects of a doctrinal character, in many towns and villages in that section of the State; and has carefully distributed a large number of books, tracts, and "Monthly Journals," furnished by the Association. The region in which Mr. Fish has labored is one where such a man is sure to do good service for the cause of Liberal Christianity.

India Mission.

It remains now to give an account of the India Mission.

After an absence from home of six years, spent in the service of the Association, Mr. Dall left Calcutta in April, 1861, for a visit to America, to see his family and friends, and with the hope of awakening in the Unitarians of this country a stronger interest in the cause so dear to his

heart. He reached England, where he intended to stop for a few weeks, on the 21st of May; but the news there received of the troubles in this country, and the entire devotion of the people to the one, all-absorbing subject of the war, led him to remain in England, where he was accomplishing a good work for his mission, longer than he at first proposed. At length, early in September, he started for home in the steamer "Great Eastern," expecting to make a brief visit, and then return directly to India. Taking passage on board of this vessel was a most unfortunate thing for Mr. Dall; for this was the voyage which proved so disastrous, and which so nearly resulted in her destruction. After eleven days of great anxiety and suffering, he found himself again in England; and then he decided that his visit to his family must be abandoned. The necessity for his speedy return to Calcutta was great. His school, he feared, would suffer serious injury, should he continue away from it much longer. Duty demanded this great sacrifice; and he made it. So, after several weeks spent in urging further the claims of his mission on the attention of the English Unitarians, he left for India on the 13th of November. During his stay in England, he published his Tenth Report, containing a statement of what he accomplished while there; from which it appears, that he addressed public gatherings in some twenty-five different towns.

Several letters have been received from Mr. Dall since his arrival in Calcutta. He found matters in a better condition than he had anticipated, but was well satisfied he had acted wisely in hastening his return.

The School of Useful Arts which Mr. Dall has established, and in which he has so much faith, we are confident is accomplishing a good work. On this subject we have the favorable testimony of persons entirely unbiased,

and well qualified to form a correct opinion. Since this school was commenced, in May, 1860, more than six hundred pupils have enjoyed its privileges; and, according to the last accounts received, the regular daily attendance was from one hundred and eighty to two hundred. Here these young Hindoos are not only brought constantly under Christian influences, but, at the same time, obtain knowledge which will fit them for honorable and profitable occupations, and so make it much easier for them hereafter to become and continue faithful followers of Christ.

For four Sundays previous to the date of Mr. Dall's last letter, the attendance at his regular morning service and Sunday school was double that of any previous year.

Another field in which our missionary labors most faithfully is in answering the many letters he receives from all parts of India, seeking information concerning the views held by Unitarian Christians. For this sort of work he is peculiarly fitted, and his extensive correspondence must effect much good.

A man is seldom found more thoroughly devoted to his work than Mr. Dall. He seems ready to make any personal sacrifices to advance the interests of his mission. For two years, he labored one day in every week as a reporter for a Calcutta paper, that he might thus earn money to carry on his school.

In one of his last letters, he anxiously asks, "Will the supplies that have hitherto come from Boston fall off by reason of the war and its financial embarrassments?" It is to be hoped that he may speedily be assured, that, so far from falling off, these supplies will be increased, — increased sufficiently to meet all the expenses of his school, and so enable him to devote to its interests and to his other missionary work the whole of his time and attention.

Something has already been done towards this desirable

result. A few months since, Mr. Daniel Low, of New York, generously consented that the thousand dollars given by him some two years before for a printing-press should be used for the support of Mr. Dall's school, on condition that, within a stated time, four or five hundred dollars more should be collected by the Executive Committee for the same purpose. Four hundred and ninety-two dollars were easily raised by a Special Committee, consisting of two members of the Board, which, with Mr. Low's donation, and the interest thereon, has given the Association for this object the sum of $1,612.50. Five hundred dollars of this were at once sent to Calcutta; and Mr. Dall's heart has been cheered and his hands strengthened, before this, by its receipt.

Circular to Parishes.

One more subject must be mentioned, and then this review of our year's labor is finished. This has been left till last, because it has seemed to us, after all, the most important work attempted.

The circular which, at the last Annual Meeting, it was agreed should be sent to every Unitarian society, was delayed, as has already been stated, on account of the war; but when it was found, after the lapse of six months, that the excitement had greatly subsided, that money was freely spent for other than war-purposes, and that the financial panic which every one had dreaded did not come, it was decided to postpone this important matter no longer.

Two circulars were printed. One, addressed to parishes, and signed by all the members of the Board, asked three things: first, that they would agree to make a contribution to the funds of the Association once a year; second, that they would fix upon some amount which they would undertake to raise; and, third, that they would also fix upon a regular time for taking the collection. The reasons why

societies should agree to these three propositions were briefly but clearly and forcibly stated. The other circular was addressed to pastors, and contained three resolutions, to be adopted by parishes who were willing to agree to the plan proposed; and it also urged the pastor to use his influence to obtain the favorable action of his people.

A method was adopted for distributing these circulars, which seemed the most likely to prove effective. The societies of the denomination were divided among the different members of the Board, — the laymen, however, taking only those in Boston, — the clergymen the remainder, making some twenty-eight for each; and to the societies thus assigned to them every member sent the circulars, usually with a personal request to the pastor to give the matter his early attention.

The results of this appeal have not been so favorable as was hoped; but, taking into consideration all the circumstances of the case, we find no sufficient cause for discouragement. To fully carry out such a plan as the one attempted requires more than one year, especially if it be such a year as the past has been.

We have made a beginning, and it now remains for future committees to complete the good work; and, judging from the answers received to our circulars, we are confident that all that is needed is earnest and persistent effort on their part to induce most of our societies to make a regular annual contribution to the funds of the Association.

There have already been received, from some of the very feeblest societies, — even from those which the Association has the present year aided, — promises to adopt the whole plan, and give a small sum, annually, at a stated time. This fact seems to prove, that even the excuse of poverty, so often given for neglecting to aid us, is not always a valid one, and may be overcome by proper effort.

Nothing has such a tendency to make men liberal as the habit of giving; and the present war will doubtless, in this way, prove a benefit to all religious and charitable institutions. Ten societies have this year given to the Association three separate contributions, — for General Purposes, for the Army Fund, and for the "Monthly Journal;" and it may be safely asserted, that no ten societies in our body have been more liberal than these in supplying the wants of the soldiers, and that none are more ready to respond generously and promptly to any worthy call for aid.

We have stated that the sending-out of these circulars has seemed to us the most important work attempted this year; and we have stated this because we consider it the successful commencement of a plan, which, when completed, will increase immensely the usefulness of this Association for years to come. There is never a lack of good uses for the money that finds its way into the treasury of the American Unitarian Association; and when in every Unitarian church in the land, once a year, the contribution-box is passed round, or a subscription collected for its benefit, the amount obtained could not be less than *fifteen thousand dollars*, and it might be *twenty or thirty thousand.*

Such a grand result is surely worth long, earnest, and persevering efforts on the part of all friends of the Association and of Unitarian Christianity.

The PRESIDENT then remarked on the work that had been accomplished during the past year, as surpassing our previous expectations. In this time of great public trial, we had feared, not so much the loss of means, as that deadly indifference which often results from such complete preoccupation of the public interest in a great national crisis.

We had feared, not so much the loss of one or two limbs, as a very undesirable asphyxia in the amputation, resulting from the numbing shock of war. The fears had proved to be needless, so far as *indifference* was concerned. There had been manifested an increased degree of interest in the doings and prospects of the Association. There had been a persevering and systematic effort to make the Association co-extensive with, and an adequate exponent of, the truly Liberal Church which it aims to represent. In the prosecution of this design, our circulars had been sent out, as had been reported by the Secretary. In this attempt, we have not met with all the success which we could desire; but we feel that the success has surpassed our expectations. Perhaps many of our circulars had been not so much as looked at; but we had received a number of encouraging answers, accompanied by the promise of aid, and sometimes by actual contributions. Still, in some quarters, we have met with unexpected and unreasonable coldness. One or two of our societies, abundantly able to help us, have refused to respond to this call; or have taken no notice of it, so far as the Executive Committee has been informed. He thought that there still existed, on the part of some of our societies, a misapprehension as to the true character and objects of the Association. We are not a *propagandist* institution in any hostile or offensive sense: we are *propagandist* only in answer to Macedonian appeals coming from all parts of the country. It is the aim of our Association to vindicate, by efficient organization, that peculiar type of Christian truth which we hold, and which seems to us, in its elementary principles, to come nearer to the primitive Christianity than that of any other existing church. We wish to preserve, perfect, and enlarge this type, which we recognize as embodying the spirit of the Gospels and

the Epistles; for these give us only elementary principles, and not a complete and thorough *system* of religious truth.

Rev. Dr. Hall, of Providence, wished personally to express his sense of gratitude to both the Committee and the Secretary for their very efficient services. He moved the adoption of the admirable Report presented by the Secretary; which motion was carried by a unanimous vote.

An Auditing Committee for the Treasurer's accounts, consisting of Hon. Albert Fearing, and G. W. Warren, Esq., was then, on motion, appointed by the Chair.

Rev. Charles Lowe, of Somerville, for the Committee of Nomination, then presented the following as the list of officers for the ensuing year; first explaining that no nomination had been made for the office of Secretary, for the reason that the vote at the last Annual Meeting, by which that office was given to a layman, expressly limited the arrangement to one year; and therefore the Committee did not feel themselves authorized to make a nomination until the Association had decided whether the same plan should be continued:—

For President, Rev. E. E. Hale, of Boston; for Vice-Presidents, George B. Emerson, LL.D., Hon. F. W. Lincoln, jun.; for Treasurer, Charles C. Smith, Esq.; for Directors, Rev. F. H. Hedge, D.D., Rev. J. F. Clarke, Rev. Charles H. Brigham, Rev. William Newell, D.D., Rev. Samuel Barrett, D.D., Rev. Rufus P. Stebbins, D.D., Rev. Frederic Hinckley, Rev. Samuel H. Winkley, Warren Sawyer, Esq., George H. Nichols, M.D., Rev. William G. Eliot, D.D., Rev. William O. White, Rev. Samuel Osgood, D.D., Rev. George W. Hosmer, D.D.

Rev. Dr. Stebbins expressed an earnest desire to be released from service on the Committee.

The Report of the Nominating Committee was then accepted.

On motion of Rev. Dr. Stebbins, it was voted that an adjourned business meeting be held in the vestry immediately after the close of the public exercises in the church.

George B. Emerson, Esq., wished to say a word regarding the office of Secretary. He knew that the gentleman who has served us in that capacity had been as faithful and constant in the duties of the office as it was possible for him to be. He had always been found thoroughly acquainted with the work of the Association, and with every thing of interest belonging to it. He should be very sorry to see any other person nominated in that capacity.

He then moved that Mr. George W. Fox be considered as the nominee for the Secretaryship for the ensuing year; which motion was unanimously adopted.

The business meeting was then adjourned, to meet immediately after the services in the church.

PUBLIC MEETING.

The public anniversary exercises were held in the Arlington-street Church, at a quarter-past eleven.

The services commenced with an anthem from the choir. A prayer was then offered by Rev. George W. Briggs, D.D., of Salem; which was followed by the hymn commencing, "When Israel, of the Lord beloved."

Rev. Dr. Hedge then introduced to the audience Rev. William Henry Channing, of Washington; who delivered an Address of about an hour in length.

A Report of this Address was prepared, and would have been inserted here, but for the reluctance of the speaker

to have his remarks, which were wholly extempore, appear in print; and we are therefore compelled, with regret, to submit to his decision.

An anthem by the choir followed the Address, and the services were closed with the benediction.

ADJOURNED BUSINESS MEETING.

At the adjourned meeting, a communication was read from Rev. E. E. Hale, stating that it was utterly impossible for him to act as the President of the Association during the ensuing year.

The meeting then proceeded to ballot for officers; Rev. J. H. Allen, and G. W. Warren, Esq., being appointed to collect and count the votes.

While the voting was going on for President, Rev. Dr. Thompson, of Jamaica Plain, moved that the thanks of the Association be presented to the Rev. Dr. Hedge for the dignified, able, and faithful manner in which he has performed the duties of its President during the last three years.

This resolution being adopted by a unanimous vote, Dr. Hedge briefly returned his acknowledgment therefor; stating that he believed he had never, during this period, failed to attend a single meeting of the Association or of the Executive Committee.

Rev. E. G. Adams, of Templeton, moved that the thanks of the Association be presented to Calvin W. Clark, Esq., for his faithful and correct discharge of the duties of Treasurer for the period of seven years. This resolution was also adopted unanimously.

It was then announced, that Rev. Dr. Stebbins was duly elected President of the Association for the ensuing year. He remarked that he had deliberately made up his mind, and had promised his family, that he would endeavor

to escape from the service of the Association for the coming year. There were good reasons for this decision; but he would yield to the wishes of the Association, and serve them to the best of his ability.

Rev. Dr. FARLEY, of Brooklyn, N.Y., then moved, that, with regard to the Secretaryship, the arrangement adopted at the last Annual Meeting be continued for another year; which motion was carried.

G. W. WARREN, Esq., stated that the Nominating Committee would have re-nominated the gentleman who served as Secretary last year, if they had felt authorized to do so. Mr. George W. Fox was then unanimously re-elected Secretary of the Association.

Rev. J. F. W. Ware was nominated as one of the Directors, in the place of Rev. Dr. Stebbins; and the remaining officers were then duly elected by ballot, making the Executive Committee as follows: —

Rev. RUFUS P. STEBBINS, D.D.	*President.*
GEORGE B. EMERSON, LL.D. } Hon. FRED. W. LINCOLN, jun. }	*Vice-Presidents.*
Mr. GEORGE W. FOX	*Secretary.*
CHARLES C. SMITH, Esq.	*Treasurer.*

Rev. FRED. H. HEDGE, D.D.	Rev. FREDERIC HINCKLEY.
Rev. JAS. FREEMAN CLARKE.	Rev. SAMUEL H. WINKLEY.
Rev. CHARLES H. BRIGHAM.	Rev. JOHN F. W. WARE.
Rev. WILLIAM NEWELL, D.D.	WARREN SAWYER, Esq.
Rev. SAMUEL BARRETT, D.D.	GEORGE H. NICHOLS, M.D.

Rev. WILLIAM G. ELIOT, D.D.	St. Louis, Mo.
Rev. WILLIAM O. WHITE	Keene, N.H.
Rev. SAMUEL OSGOOD, D.D.	New York.
Rev. GEORGE W. HOSMER, D.D.	Buffalo, N.Y.

The meeting then adjourned.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1824; INCORPORATED IN 1847.

ACT OF INCORPORATION.

Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND FORTY-SEVEN.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: —

SECTION 1. — Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a Corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said Corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction.

SECT. 2. — All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and inure to the use and benefit of the Corporation hereby created; to be appropriated, however, to the purposes designated in such donation, devise, or bequest.

SECT. 3. — This act shall take effect from and after its passage.

House of Representatives, March 3, 1847.

Passed to be enacted. EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847.

Passed to be enacted. W. B. CALHOUN, *President.*

March 4, 1847. Approved. GEORGE N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY, *Secretary of the Commonwealth.*

BY-LAWS OF THE ASSOCIATION.

Article 1. — The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country; and all Unitarian Christians in the United States shall be invited to unite and cooperate with it for that purpose.

Art. 2. — An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

Art. 3. — The officers shall be a President, two Vice-Presidents, a Secretary, and Treasurer, and nine Directors, two of whom, at least, shall be laymen, and four of whom, chosen from different parts of the country, shall, when unable to be present with the Board, be consulted by correspondence in regard to the publications of the Association. These officers shall be chosen by ballot at the annual meeting; and shall hold their offices for one year, or till others be chosen in their stead.

Art. 4. — These officers shall constitute an Executive Committee, who shall meet at least once in each month, six constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings; and to call special meetings of the Corporation, whenever they shall deem it necessary or expedient.

Art. 5. — It shall be the duty of the Secretary to keep a full record of the meetings of the Corporation and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and his salary shall be determined by vote of the Corporation at the annual meeting.

Art. 6. — The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock,

A.M., at such place in the city of Boston as the Executive Committee may appoint; of which due notice shall be given, by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. — Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

AMENDMENT.

At the annual meeting of the Association, held May 27, 1862, the amendment proposed at the last annual meeting was adopted, adding five more members to the Executive Committee; thus making the Board consist of nineteen members, instead of fourteen as before.

HINDOO MISSION.

TUESDAY, April 8, 1862.

DEAR FRIEND AND BROTHER, — On the day after to-morrow, I embark for America. Since I was driven back from my door, by the almost wreck of the "Great Eastern," to England and to Calcutta, I have been hoping and praying for a speedy return; and a favoring Providence has brought the permission sooner than I expected. A fortnight ago, I mentioned the subject to one of our old friends, a near relative of Dr. E. S. Gannett: I mean Capt. J. P. Gannett, of the ship "Panther" (one of the finest vessels now in the river). He would charge me only the cost of living; half the usual charge of a passage by ship from Calcutta to Boston; in fact, only the first-cabin fare from *London* to Boston by steam. This was pleasant, to begin with. I determined, however, *not to go*, unless I could leave all things in good hope of continued life and steady progress. Whom should I leave in my stead to conduct the *religious*, the *leading* element of the work we have in hand? Mr.

J. H. Counsell had already served us as a sermon-reader, when I was out of Calcutta, in Madras. Would *he* come and *live* in the Mission House (in the upper rooms) till my proposed visit should be completed, and I back again in the rooms myself? and would the privilege of a rent-free occupancy, for the period of my absence or for twelve months, be a sufficient inducement to him? "*Yes.*" Would he work without salary? "Yes; but not in *business*-hours." A majority of our inquirers are unable to come to us in business-hours, being office men themselves: so *that* suited well enough.

A fair continuance and watching over the religious portion of our work being thus secured, what of the educational? I found that Mr. Singhee and his six fellow-teachers were confident, that, under the really able direction of Mr. Singhee, the "School of Useful Arts" would *nearly* hold its own for a twelvemonth, and perhaps wholly so. The total of salaries paid is 158 rupees a month; and the total income from school-fees, for the last three months, has averaged over 200 rupees. With the surplus we have nearly paid all the "establishment," or servants of the house; and Mr. Counsell, bringing his *family* to reside here as soon as I vacate, will pay his *own* "establishment," and set free this monthly surplus (of 30 rupees or more) for a contingent fund. Good. Within three days from this understanding between Mr. Counsell and myself came the *London vote of confidence* (given last October by the Sub-committee), to the amount of £50, with £5 more to go *towards* the £12 or £13 of expenses I incurred in December, at Madras, in defending William Roberts from the vile and absurd charges of the jealous Persian, Abdool Musih. I at once appropriated (with consent of Committee) this £50 to the *rent* of the Mission House; and, adding the rest out of my salary, I have to-day passed

over to our financial managers the sum of 1,200 rupees, to meet a rent of 95 rupees a month for one year in advance and a few possible contingencies. Our *Ladies' Committee* promised to stand by *their* portion of the work. Last night we had a good, a very good, meeting of our *Mission* Committee, who continued their business of examination, &c., till nearly midnight, from six o'clock, P.M. That, of an extremely hot night, in India (thermometer 90°), shows a praiseworthy energy, does it not? and "looks *life*." You will doubtless hear from *them* before you can again possibly hear from me, who am to stand now, for three or four months, between sheer sea and sky. I can hardly promise myself the joy of being present at "Commencement" (19th July?); but, D. V., *may* see you early in August. So, with Mr. Singhee as principal of our fine school; Mr. Counsell as "lay" superintendent; *the trustees* (in a very vigorous meeting *to-day*) not only continuing the *status quo*, but strongly *renewing their confidence* in our success as *teachers* of Hindoo youth; the *Mission Committee* decidedly expressing their resolve to *work on*, and their approval of the past year's religious success, — all, all things seem ready; and I feel that I am bidden by reason and duty, and by our Father, to go on ship-board, and come to see you, and my wife, children, parents, and friends, after a protracted and painful separation of more than seven years.

God is good: let us be so, in Jesus.

Your brother, DALL.

"SWEET HOUR OF PRAYER."

AND was it not indeed a sweet and refreshing hour we spent on Anniversary Week, at the Chauncy-place Church, in prayer and praise? How touching the Master's words to

his disciples, "Let not your heart be troubled," &c., read at the opening of the meeting! The theme of the Redeemer's abiding peace was dwelt upon, till our united spirits soared above the din and confusion of earth. The harsh notes of war and carnage died away, and this voice alone was precious: "My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Then was heard the sweet warbling notes of a solitary female voice, singing in heavenly strains those impressive words, —

"Nearer, my God, to thee!"

Oh those heavenly notes! That clear, confident voice is still sounding in my ear. I hear it when weary and sick at heart with earthly folly and vain ambition; I hear it when an "aching void" reminds me that there is nothing *true* or *good* but heaven. Blessed privilege, — to live over the spiritual joys of the past! Come again, sweet, persuasive voice, to my troubled soul! Let me hear thy gentle tones, telling me how precious it is to be near and alone with God. "Nearer to God." Precious thought! Let it be cherished. It is food to the famishing spirit: it takes us from earth to the abode of the blessed, — the communion of dear ones, who are not "lost, but gone before" to the world of bright spirits. With new power we can say with the inspired Channing, "There live the elder brethren of the creation, the sons of the morning, who sang for joy at the creation of our race; there, the great and good of all ages and climes; the friends, benefactors, deliverers, ornaments, of the race; the patriarch, prophet, apostle, and martyr; the true heroes of public, and still more of private life, — the father, mother, wife, husband, child, who, unrecorded by man, have walked before God in the beauty

of love and self-sacrificing virtue. There they are gathered together, safe from every storm, triumphant over evil; and they say to us, 'Come, and join us in our everlasting blessedness; come, and bear part in our song of praise.'"

G. W. S.

Milford, June, 1862.

TRACT DISTRIBUTION.

A few months' experience and labor in this direction has convinced me, beyond a doubt, of the wisdom and practical value of removing from retirement, and putting in circulation, the series of Unitarian tracts. By the liberality and kindness of the Association, through the Secretary, I have received, and put in circulation, several hundred of these silent missives, containing some of the richest literature in New England. I have given preference to those of a practical character, and find they have awakened an interest for truth and righteousness. They have also kindled up the latent love for more cheerful and reasonable views than often obtain in a community.

The other day I placed on the counter a well-selected assortment, prefaced with the notice, "Free to all who wish to read." The offer is gladly availed of, and they are finding their way into many homes. I am now speaking of their circulation in Milford, Mass., the largest town in Worcester County, with an active and increasing population; a town in which, for want of a little self-denial and missionary spirit, there is no Unitarian society. An attempt was made several years since to form one, but failed from want of courage and work. There are numerous persons here who profess to love the faith of Channing; but they tacitly and by default permit the soul to be robbed of the bread of life. I hope for a better, brighter day.

And still, it is true, such hopes are almost futile, unless we begin, and cease to despise the "day of small things." If a laborer would cast his lot here, trusting in God and the people, I believe a good society of our faith might be established in Milford; and sometimes I am almost presuming enough to hope, that my unobserved labor as tract distributer may prove the nucleus.

Our Southborough friends, who, by some fatality, suffered themselves to be homeless for several years, have again rallied, and seem determined to maintain their identity. They hold meetings, each returning sabbath, in a neat and convenient hall in the village. I wish my Brother Fox not to forget this struggle in the right direction, but see to it that they have at once a good supply of the tracts so valuable in this hour. G. W. S.

LINES.

BY A LADY.

I CANNOT find Thee! Still, on restless pinion,
My spirit beats the void where Thou dost dwell:
I wander wide through all Thy vast dominion,
And cower beneath Thy light ineffable.

I cannot know Thee! Even when most adoring
Before Thy throne, I bend in lowliest prayer:
Beyond these bounds of thought, my thought, upsoaring
From farthest quest, comes back: Thou art not there!

Yet high above the limit of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being,
Thy splendor shineth: there, O God! Thou art.

I cannot lose Thee! Still in Thee abiding,
The end is clear, how far soe'er I roam:
The law that holds the worlds my steps is guiding,
And I must rest at last in Thee, — my home.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 26, 1862. — Present, Messrs. Hedge, Emerson, Lincoln, C. W. Clark, J. F. Clarke, Brigham, Newell, Barrett, Stebbins, Hinckley, Winkley, Sawyer, and Fox.

This meeting was held for the purpose of hearing the Annual Report prepared by the Secretary; which was read, and then adopted as the Report of the Executive Committee, to be presented to the Association on the following day.

After some conversation concerning matters relating to the Annual Meeting, the Board adjourned *sine die*.

June 9. — The first meeting of the Board elected Tuesday, May 27, was held this day, at three o'clock, P.M.

Present, Messrs. Stebbins, Emerson, Lincoln, Hedge, Clarke, Newell, Barrett, Hinckley, Sawyer, Nichols, Smith, and Fox.

Some conversation first occurred concerning the amendment made to the By-laws at the Annual Meeting; and it was decided to print in the July number of the "Monthly Journal," for the information of the members of the Association, the Act of Incorporation, with the By-laws as amended.

The Board then proceeded to the appointment of Standing Committees, to whom the work of the Association for the ensuing year should be assigned. It was decided to have five Committees, whose duties should be similar to those of last year; and, in addition, a Committee on Publications, who should take charge of the "Monthly Journal," and any other business connected with the books and tracts.

The following were then appointed: —

On India Mission.

Rev. S. H. Winkley. | Rev. J. F. Clarke.
Hon. F. W. Lincoln, Jun.

On New-England Correspondence.

Rev. C. H. Brigham. | Rev. Samuel Barrett, D.D.
Warren Sawyer, Esq.

On Western Correspondence.

Rev. R. P. Stebbins, D.D. | Rev. Frederic Hinckley.
G. H. Nichols, M.D.

On Finance.

George B. Emerson, LL.D. | Warren Sawyer, Esq.
Charles C. Smith, Esq.

On Aid to Theological Students.

Rev. F. H. Hedge, D.D. | George B. Emerson, LL.D.
Rev. William Newell, D.D. | Charles C. Smith, Esq.

On Publications.

Rev. R. P. Stebbins, D.D. | Rev. Frederic Hinckley.
Rev. J. F. Clarke. | Rev. J. F. W. Ware.
Rev. C. H. Brigham. | George B. Emerson, LL.D.
Charles C. Smith, Esq.

Several applications from societies for aid, which had laid over from last year, were presented to the Board, and then referred to the appropriate Committees for their consideration.

The subject of annual memberships, which the Executive Committee of last year, at their May meeting, referred to the new Board for action, was then taken up; and, after some discussion, a Committee was appointed, consisting of the President, Messrs. Hinckley and Lincoln, and the Secretary, to take the matter into consideration, and report at some future meeting.

The relations of the Association to their publishers, Messrs. Walker, Wise, and Co., for the present year, were referred to the Committee on Finance.

All matters connected with the Army Fund were referred to the Committee on Publications; and they were recommended to pay special attention to providing suitable reading for the soldiers in the hospitals.

A resolution was unanimously adopted, thanking the Arlington-street Society for the use of their church for the Annual Meeting of the Association, held on Tuesday, May 27, and for the very liberal and appropriate arrangements made on that occasion; after which the Board adjourned to the second Monday in July.

SELLING CHURCHES.

The following, from the "Boston Transcript," touches an important point:—

Selling Churches. — In consequence of the changes in the distribution of population in our city, it often happens that certain districts, formerly inhabited by a large Protestant constituency, become devoted to stores or to a foreign population. Hence the churches of different Protestant denominations in such localities become at last so thinly attended, that it is no longer desirable to maintain them. What happens then? After a congregation has become too small to support a pastor, they reluctantly decide to dissolve their church organization and to sell their building. This, however, brings up a moral question, which does not appear to have been sufficiently considered.

When the church edifice is closed, what ought to be done

with the proceeds of the sale? Ought they to be divided among those who chance to be the last proprietors of the building? We believe this has been done. We think that the pew-owners, at the time the church is sold, have sometimes put the money in their own pockets; and yet the building may have been erected a hundred years before by the contributions of the pious, who, out of Christian benevolence, subscribed for a new place of worship. They did not give their money in order that the accidental owners of pews a hundred years after might make a little speculation by selling the church. What ought to be done in such cases? It has seemed to me that at least half of the proceeds of the sale of every church should be devoted to the erection of another edifice in a place where a new one is needed. There are associations in every denomination, who would take charge of such funds, and see that they were properly applied. I do not see how one can be satisfied to appropriate to his own use funds originally given for the extension and maintenance of public worship.

COTTON MATHER.

The Executive Committee of the American Unitarian Association sometimes receive urgent applications, from the West and other places, to contribute a loan-fund to prevent Unitarian churches from being sold. The applicants urge strongly the importance of not allowing any Unitarian church to pass out of our hands. How would their zeal be cooled, were we to tell them them that here, in Boston, we allowed one church-edifice after another to be sold and closed, and the congregation dispersed, without so much as making a single effort to prevent it, or to save the proceeds of the sale for future churches elsewhere!

The church in Harrison Avenue was sold, and the proprietors, so far as we know, took the proceeds. The church in Chambers Street is either sold, or about to be. The church in Hanover Street was sold (Second Church); but the society did not disperse, but bought the chapel in

Freeman Place, and afterwards united with the Bedford-street Society. The Freeman-place Chapel was sold; but the society did not disperse, but bought, with the proceeds of the sale, the chapel in Indiana Place. More church-edifices, at the West End and North End, may have to be sold; but let us hope that the proprietors will consider the suggestions in the above paragraph, and give one-half of the proceeds of sale to the Unitarian Association, as a fund to be devoted to building new churches where they are needed.

INTELLIGENCE.

Rev. J. F. Lovering, recently pastor of the Twelfth Congregational Society, Boston, has accepted a call from the Park-street Unitarian Society in Portland, Me.

The Autumnal Convention will be held this year in Brooklyn, N.Y.; commencing Oct. 14.

Rev. Charles J. Bowen, of Baltimore, Md., has been appointed, by the President, chaplain of the National Hospital in that city. He will still continue, however, his connection as pastor of the Second Unitarian Society.

Mr. William L. Chaffin, a graduate of the Meadville Theological School in the class of 1861, has accepted the call of the Second Unitarian Society, Philadelphia.

Rev. William T. Crapster has been appointed a professor in the Baltimore Female College; and should be addressed at that Institution, No. 53, St. Paul Street, Baltimore, Md.

Rev. JOSHUA YOUNG has resigned the charge of the society in Burlington, Vt.; his resignation to take effect early next spring.

The UNITARIAN CHURCH in Washington has been offered to Secretary Stanton, through Rev. W. H. Channing and others, for hospital purposes; and has been accepted.

BOOKS RECEIVED

Since our last Notice.

Ravenshoe. By HENRY KINGSLEY, author of "Geoffry Hamlyn." Boston: Ticknor & Fields. 1862.

An original and powerful novel. It is rather too long; would be better if compressed to one-third its size. Still, it is one of the best of late stories.

The Monitor. Albert Stacy, publisher and proprietor. Concord, Mass.

This is a new weekly paper, — literary, political, scientific, philosophical. It seems to be the organ of the Concord School. It is only $2.50 a year; and deserves to be taken and read.

Introduction to the Study of the Gospels. With Historical and Explanatory Notes. By BROOKE FOSS WESTCOTT, M.A., &c. With an Introduction by H. B. HACKETT, D.D., Professor in Newton Theological Institution. Boston: Gould & Lincoln, 59, Washington Street. 1862.

It is not often that we are able to speak with unqualified praise of a theological work. It gives us, therefore, great pleasure to be able to recommend this volume as a truly elaborate, learned, and scholarly work on the subjects of which it professes to treat. While most of the books on similar subjects, with which the theological press labors, are superficial and shallow, this contains a great deal of matter which it would be hard to

find in the same compass elsewhere. Subjects are here treated in a profound and exhaustive way. Sources are opened inaccessible at least to the English student. The whole rich mine of German theology is earnestly examined. Mr. Westcott does not substitute the easy sneer at German neology for patient study of German literature. The preliminary studies necessary for such a work as this must have been very extensive; but he does not, like Mr. Buckle, give a list of the authors he has read, to attest his extensive researches. Mr. Westcott's catholicity as a student appears from his acknowledgments to such authors as Norton and Baur, Gfrörer and Father Huc, Ewald and Goethe. Many valuable tables are given in this volume. It is more rich than any other book in English, with which we are acquainted, in researches into Jewish opinions prevailing at the time of Christ's coming. The subjects most fully treated are Inspiration, the Preparation for the Gospel, the Jewish Doctrine of the Messiah, the Origin of the Gospels, the Characteristics of the Gospels, the Accord and Discord of the Gospels, and the Apocryphal Gospels.

We recommend this work to all students of the New Testament, as a valuable addition to their apparatus of study; and we thank the publishers, Messrs. Gould & Lincoln, for its republication.

We might find some fault with the volume, of course: but we do not consider it worth while to do so; at least, not now. It is a safe book to buy and to study.

The Pearl of Orr's Island: a Story of the Coast of Maine. By Mrs. Harriet Beecher Stowe. 1 vol. 12mo. Ticknor & Fields, publishers.

Agnes of Sorrento: an Italian Romance. By Mrs. Harriet Beecher Stowe. 1 vol. 12mo. Ticknor & Fields, publishers.

Mrs. Stowe's exploit of bringing out two novels on the same day is itself a successful novelty. "Agnes of Sorrento" and "The Pearl of Orr's Island" are healthy twins, — strong and beautiful, and of well-contrasted graces.

"The Pearl of Orr's Island" — the New-England story — has the wholesome, aromatic breath of our woods hanging about its pages. Indeed, of all Mrs. Stowe's many excellences as a novelist, none is more striking than her power of placing her readers in the scene of her story. In every way, the reader is made to feel himself in the very place intended, and no other. The keen, clear air he breathes; the sharply outlined landscape he sees; the wiry but worthy *dramatis personæ* he

knows, — from Zephaniah Pennel, walking the streets of Calcutta in his shirt-sleeves, in his best Sunday vest, backed with glazed cambric (which six months before came from the hands of Miss Roxy, and was pronounced by her to be as good as any tailor could make), to Sally Kittredge, "turning a sheet" under her mother's eye; from the kindly Captain Kittredge, building boats by his tar-kettle in the cove, to his thrifty spouse who keeps all in order, — little Sally under her nose, and Mrs. Pennel a mile away, who fears her neighbor's critical eye, — all grow on Yankee soil; all belong to that portion of our coast, of which the southern terminus is somewhere about Long-Island Sound.

The exceptional characters of the delicate heroine and stormy hero break well the monotony of the New-England life; and the plot, though improbable, is possible. The incident of the student-boy going South, as tutor, to mend his health and his income, and finding there the romance of his life, will now belong to the possibilities of the past, and so be fitter than ever for the use of the novelist. The original character of this story is undoubtedly Captain Kittredge, — the kindly, warm-hearted, story-telling boat-builder. He reminds us of the Princess Scherazade, as he creeps to bed early to get away from "Miss Kittredge," whose cruel tongue cuts off the heads of the stories, if not of the story-teller; and to delight his little daughter, in her trundle-bed, with endless narratives of the wildest fiction, all based solidly on the experiences of his past voyages: wherein he holds his only advantage over "Miss Kittredge;" for "he's been where she hasn't."

In "Agnes of Sorrento," the glowing atmosphere and exuberant vitality of Italy are pervasive. Neither writer nor reader ever forgets what country he is in. Whether in the gorge of Sorrento or on the pilgrimage to Rome, in the mountain fastness or on the weary Campagna, all is perfectly and instinctively natural. Both the Italian and the American heroine are pure, saintly natures, such as Mrs. Stowe loves to delineate. The hero, in each tale, is a wilful creature, influenced for good by his fair saint. Elsie, the old grandmother, is the most real character in the Italian story. She finds too much religion tiresome and unprofitable, and thinks a lower place in heaven good enough for herself and Agnes; and she does not pretend to conceal her displeasure at the proposal of her darling Agnes to enter a convent. Her good common sense tells her that life is better than seclusion. She is a good, real, hard-working woman, — very natural and possible in Italy or America. A regular novel-reader will be dissatisfied with the slow march of events, and the time wasted in talk, which does not much advance the narrative; but those who have time to enjoy the *manner* of telling a story will be delighted with the gleams of nature

breaking out everywhere, the quiet humor which appreciates the little oddities of human nature, the feeling for the tender and the grand in character, and the humanity that invests these pages.

The termination of either story is unsatisfactory. However necessary, and even interesting, consumption may be in real life, we find it tiresome, — tiresome in fiction, tiresome as a painted sunset; and this termination of the story abates our pleasure in the "Pearl of Orr's Island;" while the hasty improbabilities which close the scene in "Agnes of Sorrento" leave in the mind of the reader a blank surprise, and a doubt whether the story is finished or not. Still we must make our compliments to Mrs. Stowe and her publishers for the real as well as double pleasure which they have afforded us.

The Master. By Mrs. Mary A. Denison. Boston: Walker, Wise, & Co., 245, Washington Street, Boston. 1862.

This is a musical novel. It is all about music, like "Charles Auchester." It is written with enthusiasm for the art which it glorifies. "The Master" seems to be living in Boston, an old teacher of music, Loporta by name. The other characters are a young Christian girl, the niece of his wife Madeline, from Virginia, and musical; another, Lucille, less disciplined in character, also musical; a rich middle-aged gentleman, named Roget, very much given to music; and a splendid young man, Minot, in the highest degree musical.

The writer of this notice, having no music in his ear or brain, though much, as he hopes, in his soul, is unable to describe the book as it ought to be described. It seems, however, to be readable and presentable.

The Altar at Home. Second Series. Selections and Prayers for Domestic Worship. "Blest the home where God is felt." — *Hemans.* Boston: Walker, Wise, & Co., 245, Washington Street. 1862.

The first series of the "Altar at Home," published by the American Unitarian Association some years since, has had a large and steady sale. It was a great improvement on any book of family prayers, then existing, with which we are acquainted. It has, no doubt, done a vast deal of good. Its words of earnest prayer have called down the blessing of peaceful strength into many hearts, and has made a heavenly sunrise and sunset in many homes.

This little volume comes as a helper in the same field. Of good prayer-books we cannot have enough; and this is a good

prayer-book. We have a list of the writers at the beginning, which guarantees the quality of the prayers; though, with a true Christian propriety, as they do not "pray to be seen of men," their names are not affixed to their contributions. May this book also be widely circulated!

The Testimony of Christ to Christianity. By PETER BAYNE, A.M. Boston: Gould & Lincoln, 59, Washington Street, 1862.

This is an argument for the truth of Christianity, well calculated to confirm the faith of those who already believe; but, we fear, not at all adapted to convince a sceptic.

The difficulty in the book is, not in the argument, but in that which lies behind the argument.

The argument of the book is this: Miraculous power, united with pure moral teaching, prove the mission of a religious teacher to be divine. But Jesus himself *said* that he had miraculous power; and he was too truthful to tell a lie. Hence his mission was divine.

This argument is conclusive, provided we agree as to the meaning of the terms "divine mission" and "miracles;" but the difficulty at the present time is, that we do not agree about these terms.

The embarrassment to which we allude, which vitiates the argument from the root up, might be indicated perhaps by some such dialogue as this between Mr. Bayne and a modern sceptic: —

MR. BAYNE. "I have an original and conclusive argument by which to prove that Christianity is from God, and that the religion of Jesus is divine."

SCEPTIC. "I shall willingly hear it. But, first, let me know in what sense you assert that Christ's mission is divine. In one sense, I readily admit it to be so. Every man, who has a work to do in the world, has a divine mission; and the proof is, that God has given him the powers with which to do it. Jesus of Nazareth has done a great work in the world, — the greatest and best, perhaps, ever done: therefore he unquestionably had a divine mission. But, in a less degree, so had Confucius, and so had Luther."

MR. BAYNE. "But I mean that Christ was commissioned to teach perfect truth about God and heaven, about man's duty and destiny; so that all that he said is to be received and believed as from God: and the proof of this is, that he worked miracles."

SCEPTIC. "I do not deny the possibility of a perfect spiritual insight which shall give the same *knowledge* of spiritual

things that we have of temporal things. Since God gives us to *know* some things here *certainly*, — such as our own existence, and the existence of external objects, — I see no impossibility in some human beings being gifted with a spiritual insight which would enable them to *know* God and spiritual truth certainly. But here is my difficulty: how can a miracle prove that a man has such insight? and what is a miracle?"

MR. BAYNE. "*A miracle is* (p. 47) *an occasional display of divine power, independently of those sequences of natural law through which God commonly acts.*"

SCEPTIC. "A definition, Mr. Bayne, ought at least to be grammatical; and your adverb stands in no grammatical relation in the sentence. Nor do I like the expression, 'independent of a sequence.' You mean, I suppose, that it has no natural cause. Still I understand your idea; which is, that God usually acts according to natural laws, but sometimes acts without regard to natural laws; and that such interference is a miracle."

MR. BAYNE. "Such is my meaning."

SCEPTIC. "I do not deny the possibility of such interference; but I deny its probability, using the word in its original and etymological sense. Such interference is *improbable;* that is, incapable of proof: for the most startling events may belong to a *nexus* of laws higher than those usually observed. Unless one is omniscient, he can never say that any event is beyond the domain of law. Therefore, a miracle, *as you define it*, can never be proved; and if you make the proof of Christianity depend on miracles, *in this sense*, Christianity can never be proved."

MR. BAYNE. "But I say, that the proof of the miracles is, that Christ asserted that he worked miracles; and Christ was too truthful to tell a lie."

SCEPTIC. "It is reasoning in a circle to prove that Christ taught the truth because he worked miracles, and then to prove he worked miracles because he always told the truth."

MR. BAYNE. "Not at all. The holiness of his character proves his truthfulness, and his truthfulness proves his miracles."

SCEPTIC. "But Christ never asserted that he worked a miracle, *in your sense.*"

MR. BAYNE. "Did he not say that he gave sight to the blind, and raised the dead?"

SCEPTIC. "Perhaps he did. I am willing to admit that he gave sight to those born blind, that he multiplied bread, that he quieted the storm, and that he raised the dead: but he never asserted these to be abnormal works; he never said that they were out of the sequences of law. What evidence have you that these acts were not all done by some power in the soul

of Christ above all usual power, and yet not superhuman or supernatural? This is what you have to prove, Mr. Bayne; and you have not proved it."

MR. BAYNE. "Did he not send these works as an answer to John's question, 'Art thou he that shall come?'"

SCEPTIC. "Yes; and I admit that they proved that he *was* the one who should come. Power proves mission always. The power to do a good work, like curing disease, &c., shows that we have a mission to do it; but it must be a *good* work in order to prove a divine mission. These works of Jesus proved he had a divine mission, but did not prove him infallible in the sense which you assert, and which I admit possible, but deny that you have proved."

The above dialogue indicates the logical defect of the book. It fails by not going deeply enough into the foundations of the question. But it is very clear, and makes out many points very ably; and is, on the whole, a valuable, though not wholly satisfactory, addition to our apologetic literature.

Last Poems of Elizabeth Barrett Browning. With a Memorial by THEODORE TILTON. New York. Published by James Miller (successor to C. S. Francis & Co.), 522, Broadway. 1862.

This is a beautiful little volume, uniform with the edition of Mrs. Browning's Poems, in three volumes, by the same publisher, and, with "Aurora Leigh," published separately. They are blue-and-gold editions. Most of the poems in this volume were left in manuscript after the author's death. Mr. Miller liberally purchased the right of publishing this volume of Mr. Browning, who gives a certificate to that effect.

This volume contains several fine posthumous and unedited poems by this beautiful Christian singer. One of the prettiest is "My Kate." Let us quote two verses: —

"I doubt if she said to you much that could act
As a thought or suggestion; she did not attract
In the sense of the brilliant and wise: I infer
'Twas her thinking of others made you think of her,
My Kate.

The weak and the gentle, the ribald and rude,
She took as she found them, and did them all good:
It always was so with her. See what you have:
She has made the grass greener even here — with her grave,
My Kate."

Mr. Tilton has prefixed an interesting and warm-hearted memorial to this volume.

Tragedy of Success. "Aux plus déshérités le plus d'amour." Boston: Ticknor & Fields. 1862.

It is difficult to state the charm of this book, and its predecessor, the "Tragedy of Errors;" but both are very interesting, and leave the impression of a very profound and original genius. The deep earnestness of purpose will only in part account for the power. The story is complicated, and difficult to disentangle; the numerous characters, fully distinguished in the author's mind, can hardly be kept distinct in the dialogue; the language does not pretend to be characteristic; there are no dramatic surprises. And yet these two little volumes appear amid the annual throng of stories — "among them, but not of them" — with an aureola of nobler light, and leaving an impression on the heart as though a spirit or an angel had been speaking. They must take their place as important providential agencies in the solution of the troubled question of the hour.

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The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

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